THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Hear O heavens, and give ear O earth: For the Lord hath spoken. — ISAIAH i, 2.

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A FATAL BUT PREVALENT ERROR.

THE Congregational body is threatened with disruption. The Andover controversy, to which allusion has been made several times in these columns, is not confined within the walls of that college, nor limited to the small circle of contending professors. It is not alone the question of "probation after death" which agitates the Congregational churches, but the limitation of doctrine by old lines and contracted forms. And this is disturbing other sects and societies in both hemispheres. Progress is a law of the universe. As society grows and knowledge increases, the human mind refuses to be bound by creeds which either impose tenet that reason rejects or place barriers in the way of advancing thought.

The Boston *Herald*, in an editorial on the Congregational dispute, remarks:

> If the denomination is to go back upon John Robinson's conviction that God has more truth to break out upon mankind than is garnered within the covers of an ancient book, it will gradually cease to be the influential denomination which it has been in the past history of New England, and will pry about in antiquarian circles for the mission which it has lost sight of in the real work of our own time.

The great hindrance to religious advancement is the notion, imbedded in the strata of all the prevalent creeds in Christendom, that God's truth in its entirety is bound up in the Bible. Any intimation to the contrary has met with such a storm of indignation that the audacious utterer of the heterodox thought has had hard work to shelter himself. "What is not found therein and cannot be proved thereby is not to be received as an article of faith." That is the substance of the almost universal tenet on that point. To substantiate this grave error, the Bible itself has been made to do most inconsistent duty. Passages have been quoted in support of the notion which not only do not bear it out when left to their plain meaning, but actually give an inference to the contrary. The whole tenor of Bible history and teaching is to the effect that God is a Revealer of truth to all who seek to Him in the right way, and that He does not

change with the lapse of ages. That He was and is and always will be an inexhaustible Fountain of light and knowledge. That He is no respecter of persons. That He does not confine His revealments to one class, nation or race, nor put all His laws and precepts into one book.

The dogma of Scriptural completeness and the cessation of divine communication in the apostolic age, has prevented the enjoyment and progress of millions of God's sons and daughters, and erected a shade to shut out the light of heaven from shining upon the souls of men. It has been Satan's stronghold when the Almighty has had anything special to reveal to the earth's inhabitants. Investigation of the Book of Mormon has been prevented by the cry predicted in its pages: "A Bible! a Bible! we have got a Bible, and there cannot be any more Bible!" The revelations of God through Joseph Smith, the great prophet of the nineteenth century, have been rejected without examination by the so-called Christian world, because the orthodox doctrine was and is that the Bible contains the whole word of God, and therefore any purported later revelation must be untrue.

Yet, strange to say, the Hebrew Scriptures convey no such intimation as that. On the contrary, they contain positive predictions of further unfoldments of the divine economy, and owe their own existence to the principle of continued revelation. They are eloquent and cheering in their promises of latter-day revelations, which are to exceed all former manifestations of Deity to man. Both the Old and New Testaments foreshadow these outpourings from on high, and point to the last dispensation as the grand culmination of God's work for human redemption, attended with such glory and heavenly disclosures as never before have been vouchsafed to mortals.

The idea that God's saving truth is all comprehended in a few books, which humanly appointed compilers selected as inspired out of many works that were in the aggregate but a small sprinkling of the great showers of divine revealings, is one of the most preposterous of the crude and foolish notions of modern theologians, and imagine that the perennial stream of light and truth from the Eternal Source was dammed up forever when the Apocalypse was written, seems a most childish hallucination. The Enemy of man, the Arch-Deceiver, has fostered this error from the time it was engendered in benighted brains, which, receiving no divine communications themselves, imagined it would never be bestowed upon others. It has been an efficient aid in his work of keeping mankind from God. As long as people believe that Deity will not answer, so long will they refrain from asking that they may receive.

It seems almost incredible that men of intellect and piety can bring themselves to believe that "God has no more truth to break out upon mankind." That the world is to be left to doubt, dissension, and those gropings in the dark which constitute the discussions of orthodox divines. That the Almighty Father of the race has nothing further to disclose to His children, when they have advanced through the schooling of centuries, than the glimmerings of divine truth shed upon the undeveloped nations of bygone ages. Why, even to make those flashes of light from the Eternal Sun clear to the clouded minds of modern sectaries, new revelation is absolutely necessary. They are jangling over some of the simplest principles of true theology, and fighting with fanatic zeal against doctrines that a child might understand but for their preposterous rules of Biblical interpretation.

"God *has* more truth to break out upon mankind" than is inscribed in all the sacred books in the world. He designs to restore all that is lost, and to reveal things kept hid "from the foundations of the world." The earth is to be filled with the knowledge of God. It will come down from the upper deep like a flood. Things past, present and to come, precious truths from the jeweled storehouse of infinity, will be richly bestowed. Darkness and ignorance will be chased away before the streams of light from the regions of immortality. This is the "dispensation of the fullness of times," and the work of restitution

and the grand consummation commenced when the Father and Son appeared to Joseph Smith the Seer, broke the silence of ages, and opened a new era of revelation to man.

This work is the preparer for that which is to come. Until the world receives what has been communicated for their obedience, they will not obtain more. They who accept and are guided by the few tnings made known, will lay hold upon the keys to unlock that which is in store. And that store is ALL TRUTH. Wherever it exists, inside or outside of books Christian, heathen, pagan or infidel, in the heights above or the depths beneath, it is all for the son or daughter of God who obeys the everlasting Gospel and comes into spiritual communion with the Father. But while the dogma is held that there is to be no more revelation, and that one book contains all that God has for His children on earth, the world will stumble in the dark, and the blind leading the blind, both will fall into the ditch together.—*Deseret News.*

MODERN SOCIETY.

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We cannot fail, if we direct our thoughts to the subject, to be struck with the analogy between our great Empire and that of ancient Rome, and at the same time, without being pessimists, to feel that there is grave cause for anxiety lest we should share the same fate and crumble away to nothingness, and become a mere name and a page, though a large and important one, in history. It seems as if we are destined, as the Romans were, on reaching the zenith of our fame and prosperity, to relapse into a state of apathy, indifference, and luxury, and to commit that most fatal error of living on the reputation we have gained and the success we have achieved among the nations of the earth. There can be no doubt that when most obstacles have been overcome, and when the struggle for existence and for greatness has been triumphantly concluded, nations are apt to give way to a longing for rest, the accumulation of wealth, and the enjoyment of luxury. There are several great influences that rule the destiny of nations, such as politics and commerce, but there is another that has an influence, and a strong influence, and that is the social condition of a people; the fountain-head and mainspring of which in this country is London society, which rightly assumes to itself the responsible position of setting the example to the rest of this great Empire. It is composed of the wealthiest, richest, and best born in the land, who gradually got drawn and congregate thither, just as a log of wood is whirled round and round to the vortex of the maelstrom, where in many cases, as in London society, it is lost. Many may cavil at the idea that society is largely responsible for the welfare of a people, but the two great examples of the Roman Empire and the French Monarchy should silence these and induce them to seriously turn their attention to the subject. Let us put politics and commerce aside for the time, and try to trace out the analogy between us and the people of ancient Rome in our social conditions, and there is but little doubt that the comparison will lead us to take warning and to feel considerable disquietude lest we should be but too surely following in their footsteps and in those of the French Monarchy, in both of which cases the rottenness of society at the core was but the premonitory symptom of the downfall of a great empire and an ancient monarchy. The deterioration of society is but a slow and gradual process, and there are many causes that tend towards this, among which are its immense and rapid growth and the bowing down to and worshiping of mammon, while another is the great depression in agriculture which drives many to London, who would otherwise be spending much of their time in healthy country pursuits, but who, owing to the depressed state of agriculture, are unable to live at and enjoy their country places, and being compelled

to let them, are obliged to take up their head-quarters in town. That "Satan finds some mischief still for idle hands to do" is never more amply verified than in the case of young men thrown into a London life, either with enough to live comfortably on without work or with a sufficiency with the assistance of a certain amount of work to enjoy themselves. These young men naturally want to amuse themselves, and the tendency of a life of amusement in town is generally downwards, which is neither conducive to health or morality, and society of the present day is by no means prone to show its disapproval of such a course, should the actors in it be some of the fashionable favorites. If the delinquent, even in the more public form of a hero of a *cause celebre*, be well endowed with the world's goods, his fiasco would not in any way militate against him; he would be as much as ever sought after by the mother with marriageable daughters, and great triumph would be displayed if he were successfully captured, while his former character would be desposed of by the usual generalities as to "sowing his wild oats." Not a thought would be allowed to obtrude itself as to the risk of entrusting a daughter's happiness to one with such an unenviable reputation, if he had a sufficiency of income. There is no doubt that now society is more tolerant of youthful peccadilloes, and that, therefore, the same peccadilloes which always have been in vogue, are at the present day more openly spoken of, and the same care is not taken to disguise them and relegate them to the darker corners of a man's life, as he feels that society is careless on the subject and is not likely to raise its voice against his manner of life. Another tendency of the present day is the laxity of conversation permitted by many ladies in society in their male friends. This latter evil is one of very rapid growth, and has spread in many cases from the married women even to the girls, who think that they can make themselves as agreeable to the men as their successful rivals, by adopting the same style and allowing the same freedom of conversation. This, to a great extent, is attributable to the rage for beautiful women which for some time now has been dominent in London society; for now a woman, if she is extremely lovely, and can get an introduction, is sure to be a star in society for a time, no matter what her position may be, and whether it entitles her to be feted and made much of by the great ones of the land, and wishing to make her reign as successful as possible, until a brighter star arises and eclipses her, permits and encourages that loose kind of conversation that is so attractive to many men. This rage for beauty has been a great bane in London society for some time, and has rightly been a source of annoyance to the younger unmarried members of families who hold their position by right; for it is an undoubted hardship for them to feel themselves shelved and neglected by the men in favor of the fashionable beauties, and some of the sillier of them think that they can improve their position by copying the ways, manners, and conversation of these piratical craft. Society has lately advanced a stage furthur, and the beauties of London society whose "face is their fortune" now are finding rivals in successful showmen, whose merits as pets of the fashionable world are not properly appreciated in their own country. This same worship of a successful showman is in close analogy to the later and more rotten days of the Roman Empire when the gladiators were the favored ones and pets of the Roman ladies. Society, again, is open to all who have the golden key; and if any aspirant who does not happen to have a beautiful face, or to be a successful showman with flowing locks and wild appearance, can judiciously get taken up and is willing to to spend unlimited money, his or her success is also ensured.—*Saturday Review.*

The lightsome countenance of a friend giveth such an inward decking to the house where it lodgeth, as proudest palaces have cause to envy the gilding.

UTAH STATE CONVENTION.

THE *Deseret News* of July 8th, makes the following review of the work of the State Convention and the Constitution they have presented for the action of the people of Utah, who will vote for the acceptance or rejection of that Constitution the first Monday in August of this year:

THE labors of the Convention are ended. The Constitution of the State of Utah is completed. Taken altogether it is a strong and liberal Constitution. It will compare favorably with any document of that character to be found in either State of the Union. The principal changes made from the Constitution of 1882 are these:

The union of Church and State and the domination of the State by any Church are forbidden. The Legislature may provide that five-sixths of a jury may render a verdict in a civil action, and that in inferior courts a less number than twelve may constitute a jury. Male citizens only are to enjoy the right of suffrage. The Governor may veto separate items in an appropriation bill, without vetoing the whole bill, subject to a two-thirds vote of the Legislature. Appropriation bills must be sent to the Governor five days, and if disapproved wholly or in part, returned by him two days before the adjournment of the Legislature. Four judicial circuits are provided for until otherwise provided by law, and the circuits arranged according to the present needs of the respective counties. In the public schools no teacher shall be employed or rejected on account of his religious faith, or his sympathy with any particular denomination. Provision is to be made by law for a house of correction for juvenile offenders. Bigamy and polygamy are each forbidden by the State, and made punishable by a fine of not more than one thousand dollars and imprisonment for not less than six months nor more than three years, in the discretion of the court. This provision cannot be amended without the consent of Congress and the President of the United States, and a pardon for either of those offensive, to be effective, must be endorsed by the chief executive of the nation. Provision is made for any contingency arising in giving notice of the election and the receiving of the votes for the ratification of the Constitution. The apportionment of members of the Legislature is made the same as that recently arranged under the provisions of the latest law of Congress on Utah affairs, thus giving the minority the same opportunities under the State as is now created for them by their official friends. The time of the general election was changed from the first Monday in August to the Tuesday next after the first Monday in November, to correspond with the national law as to the election of members of Congress, but subsequently the old provision was restored, as August is considered the most convenient time for the people, all things considered.

The Convention has been diligent and painstaking. Every proposition for a change from the former Constitution has been thoroughly discussed in committee and caucus, and, chiefly, in committee of the whole; and what has been effected is the result of careful deliberation and cognizance of the demands of the nation and the exigencies of the times. We do not think there will be any great difference of opinion among the *bona fide* residents of Utah upon any proposition aside from the bigamy and polygamy sections. As we have already intimated, they should be examined without haste or anger, but with an intelligent comprehension of their meaning and probable effects. They must be viewed as civil enactments governing the State, not in any way as religious rules or Church polity. The Church and the State are declared separate, and are in fact distinct and apart and neither can infringe upon the domain of the other. But all citizens are subject to the civil law and, if they break it, must abide its penalties.

The Constitution will now have to be submitted to the people. We publish it that they may see for themselves what it is. Only the registered voters can support it at the polls. No polygamist or other person who has not taken the test oath can vote for the Constitution. It should be explained to those who are not ready to understand anything new, by those who do grasp its meaning. The voters should act intelligently and with a full understanding of the importance of this movement.

Every care should be exercised in presenting this momenteous question to the voters. It should be known in every nook and corner of the Territory and in every household, that on the first Monday in August the registered voters are to cast their ballots for the ratification or rejection of this Constitution and the endeavor to gain admission into the Union as a State, by which the government of local affairs will come into the hands of the people, where it belongs, and the nation will be relieved of questions pertaining to this region which of right should be settled in the community where they arise. Let the Constitution be carefully considered and all votes be cast with a just comprehension of its provisions as they are to affect the residents of these valleys in the capacity of citizens of the State of Utah.

UTAH NEWS.

(Summarized from Territorial Papers.)

The vote in the State Convention on the adoption of the Constitution was unanimous.

A delegation of the American Institute of Mining Engineers visited Salt Lake recently and were heartily received.

The people of Utah are actively engaged in preparing for the election of members to the next Territorial Legislature.

The "Liberals" propose making a strenuous effort to carry the eight and twelfth school districts in Salt Lake City at the coming election.

Mr. A. M. Musser, who has been under process of examination on the charge of unlawful cohabitation, was discharged by Commissioner McKay, there not being sufficient evidence to hold him.

It is expected that another excursion party will leave Utah for Europe about the middle of September. It will be under the management of Spence and Rossiter, who arranged the one that left Utah on May 30th.

In the election of school trustees, held in Salt Lake City, on the 11th of July, the Liberals— non-"Mormons"—elected a trustee in each of the following districts: seventh, eighth, twelfth, thirteenth and fourteenth; five out of the twenty-one districts into which the city is divided.

There was received at Garfield Beach, recently, direct from Portland, Oregon, a handsome pleasure boat for use on the Lake. The little vessel was immediately floated, and christened the *Louis Eppinger*, being named for the genial manager of the resort. It is understood that six similar boats, built specially for Garfield, are now *en route* from Portland.

The Pension Department is giving close attention to the application of service claims in the Mexican war. The act was passed by Congress in

January and became law on the 29th of that month—a little over five months ago—and Messrs. S. W. Darke & Co. have already received certificates of pension for thirteen of their applicants, the most of them being members of the Mormon Battalion or widows of deceased members.

The Officers and Teachers of the Salt Lake Stake Sunday Schools with their wives to the number of about 500 or 600, spent Friday, July 8th, at Calder's Farm, the gardens having been kindly offered free for the day. Most of the schools in the county were represented, and a very enjoyable time was had by all who participated. A short programme of exercises was carried out, consisting of speeches, songs, etc. No accident of any kind occurred to mar the pleasure of the day.

The following special appears in the Denver *News*: Washington, July 6th. It is authoritatively stated to-day that the President has decided upon the removal of Judges Zane and Boreman, of the Utah Territorial Supreme Bench. This will not be done, however, until after the proposed Constitutional Convention shall have been held. Messrs Zane and Boreman are the last of the Republican judges left upon the Territorial benches. Great pressure has been brought to bear upon the President to take this step ever since the incoming of the present administration. The President, however, declined to move in the matter until well substantiated charges had been preferred against them. The charges, it is understood, are based principally upon offensive partianship, and one of the cases at least reflect severely upon the accused's judicial integrity.

A severe rain-storm struck Salt Lake valley on the afternoon of the 10th of July. In the morning a slight shower served to refresh the atmosphere, and the sun afterward shone brightly. In the afternoon the clouds in the north and west began to gather darkly around, and about five o'clock a thunder storm commenced. There was a sharp squall of wind, which laid much of the grain in the fields, and broke down corn, etc., as well as uprooting many trees. The rain followed, the great drops descending fiercely. This storm raged for upwards of half an hour before a lull came, and the picture presented was not encouraging. The vegetables in gardens in and around the city were beaten down, while the lucern, grain and corn fields throughout the valley suffered still more severely. The rain ran down the streets and roads in streams, and in all directions were to be found miniature lakes created by this means. Though the damage done may amount to considerable in some places, the benefits received will undoubtedly be greater.

CHANGE AND CONSISTENCY.—Change and consistency are by no means incompatible. The principle of life includes that of growth, and all growth is indicated by change. The entire history of the plant, from the tiny seed swelling in the soil to the full luxuriance of blossom or fruit, is one of change in growth, and is thus, and only thus, a consistent whole. The life of the human body, from frail infancy to sturdy manhood, is one continuous series of changes, each of which is needful to its perfection. If this be so in all life, why should an exception be made in the life of the mind and the heart? Certainly, if this may not change, the very centre of all life itself must be suspended. It will however be conceded that the changes of mental growth from early life to maturity are rightful and needful.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 8, 1887.

DEATH OF PRESIDENT JOHN TAYLOR.

It becomes our painful duty to announce to the Elders and Saints of the British Mission the death of President John Taylor. The telegram announcing his death was received at this Office 8-30 on the morning of July 27th, stating that President Taylor died at eight o'clock the night before. We are not at this writing in possession of the details as to the nature of his illness, nor were we aware that his health was failing, as the last communication received from him at this Office was that he was well. The news fell upon us as unexpectedly as a thunder-bolt from a cloudless sky. And yet upon second thought we know that these matters are in the hands of an All-Wise Providence, and that He doeth all things well. So far as President Taylor is personally concerned there is small need of regrets, since he goes to receive the just recompense of reward for a long life of devotion and usefulness in the kingdom of his God. He has fought the good fight, he has kept the faith, he has finished his course in honor, and has gone to obtain a crown of righteousness that is laid up for him. The Israel of God on earth have been deprived of his counsel, made valuable by a life-time's experience gained in the stormy scenes through which the Church has passed, and in which he has ever been a prominent figure. Moreover, that counsel was always seasoned with righteousness, and given with a view to the welfare and progress of the work of God, untarnished with any selfish motive. Throughout his long life he has proven himself worthy of the title given him by a friend years ago—"Champion of Truth, and the Apostle of Righteousness." But though his voice will not be heard in the councils of his brethren on earth for a season, and Israel will be deprived of his wise leadership, yet we know that God lives, that it is He and not man that is directing this great work of the last days, therefore we are comforted with the reflection that the work will continue without halting, and in His own time and way the Lord will raise up another man to lead Israel.

The thing most to be regretted in the demise of our beloved President is the mistaken policy of the United States government, adopted at the instance of religious bigots and scheming political demagogues, which forced a man of such a virtuous and honorable character into seclusion, where he necessarily had to endure hardships and anxieties that have undoubtedly hastened his death.

"President John Taylor was the son of James and Agnes Taylor, and was born at Milnthorpe, County of Westmoreland, England, on the 1st November 1808. His parents owned a small estate at the village of Hale, in that county. They were members of the Church of England, and he was brought up in the doctrines of that Church until he was about 15 years old. He then joined the Methodists, and was soon after appointed a local preacher, and continued as such until he left England about the year 1828 or 1829. His father's family had left about two years previously, and had gone to the neighborhood of the city of Toronto, Upper Canada. After a short residence in New York, Brooklyn and Albany, he visited his parents in Canada, and took up his residence at Toronto. At that city he married Miss Leonora Cannon, daughter of Captain Cannon, of the Isle of Man, who was a member of the Methodist society to which Mr. Taylor had attached himself on his arrival at Toronto. Here he united with a few sincere and well educated gentlemen in the search of the Scriptures, some of whom belonged to the Methodist society. In the course of their researches they became convinced of many important truths, such as the Gathering of Israel, the Restoration of the Ten Tribes, and the Personal Reign of Jesus on the earth. They came to the conclusion that the churches of the day had departed from the order of God, and were consequently corrupt and fallen, and if the Bible were true the religion of the day was false. With these convictions they fasted and prayed much, that, if God had a Church on the earth, He would send a messenger unto them. Mr. Taylor heard, investigated, and rejected Irvingism, and shortly after was waited upon by Elder Parley P. Pratt, with a letter of introduction from a merchant of their mutual acquaintance. Having heard many of the stories current about the Book of Mormon and Joseph Smith, he received Elder Pratt cautiously. After a rigid scrutiny, however, he and several of his friends believed the doctrines laid before them, and were baptized. Mr. Taylor was ordained an Elder by Elder Pratt, and was shortly after ordained, by Elders Pratt and O. Hyde, presiding Elder in Upper Canada. During a visit of Joseph Smith, Sidney Rigdon, and T. B. Marsh, the latter then being President of the Quorum of the Twelve, to Toronto in 1837, Elder Taylor was ordained a High Priest under their hands. He paid several visits to the Temple at Kirtland, and was Joseph Smith's guest while there. At the time of the great apostasy at Kirtland, in 1838, he was designated by revelation for the apostleship. By request of the prophet he removed to Kirtland, and from thence to Missouri, and on his way to the latter place preached the Gospel, and organized a Branch of the Church near Indianapolis, Indiana. On arriving in Missouri, he and his party, numbering about 24, encountered a part of the mob, numbering about 150, led by Abbott Hancock, a Baptist minister, and Sashiel Woods, a Presbyterian minister. He reached Far West, and at a Quarterly Conference held there on the 6th of October, 1838, it was voted that he fill the vacancy in the Quorum of the Twelve, occasioned by the apostasy of Elder John Boynton. The High Council of Zion voted the same on the 19th of December following, and he was ordained to the apostleship by Brigham Young and Heber C. Kimball.

"While in Missouri Elder Taylor suffered in the persecution of the Saints, and witnessed the mobbings at Caldwell and Davis counties, and at Adam-

on-di-Ahman and Far West. He was one of a small company of men selected to go and protect Adam-on-di-Ahman from a portion of the mob, which numbered some thousands, and, notwithstanding their overwhelming numbers, retreated before the little army of the Saints. During the imprisonment of Joseph and Hyrum and other brethren at Liberty jail he paid them several visits. Before leaving Missouri for Illinois, with the body of the Saints, he was appointed, by those of Caldwell county, one of a committee to draft and sign a memorial to the Legislature of the State, setting forth the most prominent features of the persecution, and praying for redress. He was also appointed, in connection with Bishop Edward Partridge, by the High Council of Zion, to draft a petition to the General Government.

"Soon after Elder Taylor's arrival in Quincy he returned to Far West, in company with four of the Twelve and other Elders. They went to fulfill a Revelation given on the 8th of July, 1838, requiring the Twelve to take farewell of the Saints on the 26th day of April following, on the building spot of the Lord's house in Far West, and go from thence over the "Great Waters," to promulgate the Gospel. The mob loudly boasted that this Revelation could not be fulfilled, as no "Mormon" was then permitted to be in the State. It was, however, fulfilled. The brethren arrived at the spot early in the morning of the day appointed, soon after midnight, and held a Conference, at which a number of persons were disfellowshiped from the Church; the foundation of the temple was recommended to be laid; Wilford Woodruff and Geo. A. Smith were ordained to the Apostleship, and Darwin Chase and Norman Shearer to office of the Seventies. This done, the Twelve offered up prayer respectively, took leave of the Saints present, and departed immediately. Elder Taylor started from Illinois for England on the 8th of August, leaving his family in a soldiers' barracks at Montrose, Iowa. On his journey he was sick for eleven weeks; the rest of the Twelve were also sick, which, indeed, was the case at that time with most of the Saints who had suffered so much in Missouri.

"On the 11th of January, 1840, he arrived in England, and immediately began to preach and baptize in Liverpool and other places. He was the first who reared the standard of the Gospel in Ireland and the Isle of Man. His labors also extended to Scotland. While in this country he corrected the proof sheets of the Book of Mormon, and, with Presidents Young and Kimball, arranged the first edition of a Hymn Book for the Saints in the British Isles. He also wrote several tracts in reply to false charges against the Church. He returned to Nauvoo in July, 1841, and found his wife at the point of death. He called in twenty Elders, who prayed for her, and she recovered. At a Conference in Nauvoo, in October 1841, he was appointed, with Elias Higbee and Elias Smith, a committee to petition Congress for redress of wrongs and injuries received in Missouri. He was appointed also to present the petition. By appointment of Joseph Smith, he edited the last three volumes of the *Times and Seasons*. He also edited and published the *Nauvoo Neighbor*. In Nauvoo he was a member of the City Council, one of Regents of the Nauvoo University, and Judge Advocate of the Legion. Under all circumstances he was firmly attached to the Prophet Joseph, and attended him in many scenes of persecution and trial, and finally at his place

of assassination. In attempting to leap out of the window of the jail when the mob were firing into the chamber in which he had been sitting with Joseph and Hyrum, he was wounded with four bullets, and would, in all probability, have been killed by a fifth, but for his watch in the left pocket of his waistcoat, which prevented the ball from entering his vitals. In his wounded condition he was carried by Dr. Richards into the inner prison, and secreted from the mob.

"At the expulsion of the Saints from Nauvoo, Elder Taylor left with others of the Twelve, and proceeded to Winter Quarters. He assisted in organizing the Mormon Battalion for the Mexican war. Just about this period, at a particular juncture in the history of the Church in the British Isles, he was deputed, with Elders O. Hyde and P. P. Pratt, to come to England, where he again landed on the 3rd of October, 1846, having left his family in the wilderness in tents and wagons. He returned in the following spring, and went to Great Salt Lake Valley with Elder P. P. Pratt, in the first companies, where he remained two years. On the 12th of March, 1849, he was elected one of the Associate Judges under the Provisional State of Deseret, and in the following October, agreeable to appointment by a General Conference, he left Great Salt Lake City, with Elders C. E. Bolton and John Pack, on a mission to France, passing through England on his way. During this mission the Book of Mormon was translated under his direction into French, and was published by him at Paris. He also edited and published a monthly paper, called *L'Etoile du Deseret*. Several Branches of the Church were organized during his mission to France. Prior to finally quitting the Continent he went to Hamburg, and introduced the Gospel, where, by his direction, the Book of Mormon was translated into German, and published in that city. A periodical, *Zions Panier*, was also commenced there by him to advocate the faith of the Saints.

"On his first appearance at Boulogne he was challenged to discussion by several clergymen, which he accepted, and a report of the proceedings was published in pamplet form at Liverpool. Another work, *The Government of God*, written while on this mission, was published after his return home. He arrived in Great Salt Lake Valley again on the 11th of August, 1852, and was elected in 1854, a member of the Council of the Legislature, which office he resigned to go to New York on a mission, without purse or scrip, to preside over the Saints in the Eastern States, superintend emigration, and publish a paper, the first number of which, under the significant title of *The Mormon*, appeared on the 17th of February, 1855."

Returning from this mission in 1857 he took a prominent part in the councils of the Church associated with the difficulties connected with the rash act of President Buchannan sending Johnson's army to Utah in 1857-8. After the settlement of that difficulty he continued his labors as an apostle among the Saints in Utah; preaching in all parts of the Territory. He was elected again to the Council Chamber in the Territorial Legislature and was chosen President of that body, a position he filled with becoming dignity and fairness for a number of terms. He also filled the position of Territorial Superintendent of District Schools.

The death of President Brigham Young, 29th of August, 1877, found Elder

John Taylor President of the Twelve Apostles, which was acknowledged as the presiding quorum of the Church. He continued to act in that capacity until the organization of the First Presidency, October 10, 1880, when, in General Conference assembled, Elder John Taylor was sustained as Prophet Seer and Revelator to, and President of the Church in all the world; with Geo. Q. Cannon and Joseph F. Smith as his Counsellors. That position he held up to the time of his death.

It fell to his lot to preside over the Church at a period of great trial and difficulty for the entire people composing it; and the care and anxiety that naturally attaches to so important a position must have produced a fearful strain upon his physical and mental resources in his declining years; yet he stood unbowed beneath his burden of responsibility.

In person President Taylor was large, erect and of noble bearing; of swarthy complexion, and hair of silvery whiteness; his features were large but finely cut—"a combination, and a form, indeed, where every god did seem to set his seal, to give the world assurance of a man."

The character of his mind was in keepingwith his physique—noble, courageous, grand and of a strong literary caste, as is attested by his work "The Government of God," his discussion on the "Mormon Question" with the Vice-President of the United States, Schuyler Colfax, and his editorials in the *Times* and *Seasons*. He has also written a number of poems that bear witness to the possession of ability of no mean order in that branch of literature.

He has now completed a noble life's work, and while his body shall be laid away in the silent tomb to rest, the entrance of his spirit into the spirit world will be hailed with joy by Joseph and Hyrum, who were separated from him in old Carthage Jail amid the screaming of murderous bullets fired by assassins. And the voices of numerous other brethren and Saints with whom he labored in the flesh will swell the chorous of welcome that shall hail the advent among them of Elder John Taylor. R.

A NEW stereotype edition of the *Voice of Warning* has been published at this Office, and, in addition to the usual quality of paper and styles of binding, it has also been issued in a cheaper form, cloth covers, that will be sold by our book agents, or mailed from this Office, at the very low price of sevenpence halfpenny per copy. An excellent opportunity is thus offered, at a trifling outlay, to disseminate "the glad tidings of great joy" as contained in this valuable little volume. Agents are requested to send in orders for a full supply, to meet the anticipated demand.

WE have received a copy of a pamphlet of 143 pages, comprising Logan Temple Lectures. It is a series of lectures delivered before the Temple school of science during the years 1885-6. It is a valuable and attractive work, presenting to the student a comprehensive budget of truths, enunciated in clear and correct language. The Utah *Journal* Company are the publishers. The price of the pamphlet is 50 cents.

By desiring what is perfectly good, even when we don't know what it is, and cannot do what we would, we are part of the divine power against evil.

ABSTRACT OF CORRESPONDENCE.

LETTERS from Brother J. R. Ingleby and Elder F. S. Bramwell, President of the Sheffield Conference, under date of the 23rd and 25th of July respectively, assure us that since Wm. Jarman was there delivering himself of his disgusting abuse of the Saints in Utah, falsely called lectures, the prospects for the accomplishmet of a good work have considerably brightened. Brother Ingleby says: "All the Saints here send their best respects to all at '42,' and I am pleased to tell you they are all in good health and enjoying a nice quiet time. We have had very good meetings ever since Mr. Jarman left here. His coming has done us good, for he has set many to thinking; they come to our meetings and are very pleased to hear the Elders and treat them civilly." Elder Bramwell's letter is no less encouraging, as he says: "The prospects are favorable for a few intelligent individuals receiving the birth of water in the near future. All praise to Jehovah!"

ELDER John L. Hart writing from Nailsworth under date of July 24th says: "I am now out in the Nailsworth District to organize a Branch of the Church in this Conference. We have good times and peace as a general thing. Saints and officers all well. Kind regards," etc.

DISTRICT MEETINGS.

FROM Brother John Wells, of Nottingham, we receive the minutes of a District Meeting held in the Public Hall, at Hucknall Torkard, Notts., on July 10th, which, on account of space, we abridge to the following: All the Elders of the Nottingham Conference were present, and a goodly number of Saints resident in Hucknall, ajacent villiages and Nottingham.

Three meetings were held, begining at 10-30 a.m., 2-30 and 6-30 p.m. The morning meeting was attended chiefly by the Saints, and the sacrament was administered. Appropriate remarks were made by the Elders explanitory of the object of a District Meeting, the organization of the Church portrayed and the purposes for which the sacrament was instituted.

In the afternoon and evening the meetings were well attended by strangers as well as Saints. It was thought about three hundred were present. The time was occupied in discourses on the Gospel and its restoration to the earth through the revelations of God in these last days to the Prophet Joseph Smith. Marked attention was payed by the intelligent audience to the testimonies of the Elders.

A collection was taken up at the close of the meetings which defrayed the expenses of hiring the hall, etc.

The next day a council meeting of the Elders was held in the Hucknall Branch meeting room; and the Elders were instructed in the duties and responsibilities of their calling; and a special meeting was held with the branch of the Church at Nottingham in the evening. The Hucknall District Meeting was a splendid success.

A DISTRICT MEETING was held in the village of Castleton, near Rochdale, in the Manchester Conference, on the 17th of July. Considerable interest, bordering on excitement, had been created in the vacinity in consequence of the circulation of the infamous stories usually retailed by petty opponents of the truth who vainly hope to stay the grand march of the work of God by their dribbling streams of falsehood.

The three meetings held on the 17th were well attented. There were

some who evidently came for the purpose of creating a disturbance, but they were held in check. The following account of the meeting was published in the *Heywood Advertiser* of July 22nd:

On Sunday what is described as a Mormon district meeting was held at Castleton in the Public Hall. Elders attended from Liverpool, Oldham, Bolton, Bury, Black Lane, Rochdale, and other towns. Mormon converts from those towns were also present. Both afternoon and evening an address was given by Elder Robinson, of Liverpool, who replied to remarks derogatory of the Mormon faith which have recently been made in the village. He affirmed that Mormonism is founded upon a later revelation of God's will, and went on to contend that the church of the Latter-day Saints had received a revelation promised by Christ before the end of the world. In reference to the charges of immorality brought against Utah society, he said the charges were trumped up by apostates from the Mormon religion, and had not a particle of fact to support them. He denied also the charges of murder brought against the Saints in Utah, and said it was impossible for such things to be enacted by a people numbering about 120,000 in a nation of 60 millions. In reply he quoted the declarations of men that had visited Utah. Speaking of the Mormon Meadows massacre of September, 1857, he denied that the Mormon Church was in any way responsible for the crime. He said the massacre was the work of Indians, who were instigated to the deed by a Mormon named John D. Lee, who was subsequently convicted by a Mormon jury, and executed for the crime, for which the United States attorney declared at the trial the Mormon Church was in no sense responsible. Speaking on the subject of polygamy, Elder Robinson said people with more than one wife were not so numerous in Utah as the enemies of the Mormon Church would have people believe. Men with several wives were the exception. Polygamy was, however, he held, blessed of God, or why had Abraham, who was the friend of God, and Jacob and David more than one wife? The reason why Mormon Elders in this country did not refer to polygamy he explained to be because it was no part of their mission to preach it. They were here to warn people that Jesus Christ had entrusted a revelation to the Saints, of which they had come to warn sinners to take advantage, and to flee from the evils that would shortly come upon the earth. There was nothing remarkable about the services if we except the presence of a few boys who contrived now and again to raise a laugh.

A SCOFFER'S FATE.

BY M. S. WILLIAMS.

I BECAME a member of the Church of Jesus Christ of Latter-day Saints in Monmouthshire, South Wales, and on the 13th of August, 1849, when sixteen years old, was ordained an Elder. Just at this time the cholera was raging through the country and the Elders were counseled to avoid as much as possible coming in contact with it, and if they should see anyone falling down under its influence to turn into the house of a friend, and thus avoid exposure to the terrible disease.

One day as I was walking along the road I saw a man fall backwards, and I could see that it was an attack of this malady. I stood a moment and gazed at him, but could not detect the slightest movement of any part of his body. Supposing he was beyond assistance, and remembering the counsel that had been given, I entered the house of a friend near by and related to the inmates what I had seen. The event that happened before my eyes, however, made me very uneasy, and I went outside to see what was being done with the unfortunate. Just as I did so a man passed and called to me said:

"One of your brethren has fallen down on the road with the cholera."

No sooner did I hear this than I hastened to where he was lying, and found that the crowd which had gathered around were trying to revive him with medicine of various kinds, but to all appearance he was quite dead, and had already turned black. I recognized him as John Thomas, a young man about twenty-five years old. The crowd was so close around him that I could not approach him until I requested them to fall back so that I might administer to him. At this all gathered to one side and a few commenced making fun of the proceedings. I, however, removed my hat, knelt by the side of the prostrate man and administered to him. In the name of the Lord the disease was rebuked and the blessings of health and strength were pronounced upon him. No sooner was the ordinance performed than the man arose by the power of God perfectly restored, and began to praise the Lord. Thus was one of the signs which followed the belief in the true Gospel made manifest, greatly to the surprise of the people and to our satisfaction.

But, as is too frequently the case this exhibition of God's goodness only caused the wicked to ridicule, and some of the crowd began to scoff at us because of what had happened. One man in the crowd, named Frederick Farr, who was a leader among the Baptists, was particularly hostile. He began to speak to the people, and said that Thomas had not been afflicted with the cholera at all, but that he and I were playing a trick upon the crowd, to deceive them and the world. He thought we ought both to be horse-whipped.

I asked him how it happened that before the administration he had been one of the foremost in giving medicine to the sick man, and had believed him dead until the Lord saw fit to raise him up, and now he was trying to inflame the minds of the people by telling them we were deceivers.

The people, however, could not accept the suggestion that my companion had only feigned sickness, for they knew he was really in the grasp of death and had been miraculously restored.

I turned to Mr. Farr, and by the Spirit of God was led to tell him that because of his wickedness and scoffing at the power of the Almighty, the same disease that had afflicted my brother should attack him, and in less than a week he would be in his grave.

Thereupon he held up his hand and said to the crowd, "Now, take notice of the false predictions of the old deceiver."

"We will wait," said some of those present, "and see who tell the truth."

In less than a week, the words I had been led to utter, had been literally fulfilled—the scoffer was in his grave, and many people wondered at the manner in which God confirmed the truth of a prediction of one of His humble servants.

Too late hours in bed present an index to character, and those who indulge in this slothful habit of wasting the most beautiful and inspiring part of the day clearly demonstrate their own tendency to self-indulgence. It betokens a feeble, inert mind, lacking that superior vigor of will which enables the possessor to accomplish whatever his reason ordains.

WORK AND WORRY.—Work is not only harmless, but beneficial, because it stimulates the organism to recuperate. Worry exhausts not only the power which nature sets apart for action, but the vital strength upon which depends the replenishing of this power; and so by living at high pressure, which means a worried and anxious life, we both spend interest and eat up capital, with the result that nothing less than beggary stares us in the face, and all because we will haste to be rich or famous or great, or in some way prosperous. It would be well worth while to endeavor to teach people to take things easily, and remember that most of the very best things of life, whether of mind, body, or estate, are those which come only to those who can wait, and are not to be had for pushing, hurrying, or struggling.